

THE  
**CHRISTIAN HERALD.**

---

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**MISSIONARY INTELLIGENCE.**

The following interesting information was enclosed in a letter from the Rev. J. A. Haldane of Edinburgh, to the Rev. Mr. Maclay, a Baptist Minister of this city.

“ A letter was received this day from Mr. W. P. Brook, dated Sidney, New-South Wales, Nov. 2d, 1815, from which the following important information is extracted.

“ I have just received a packet from Otaheite, the contents of which are of the most satisfactory and delightful nature. If the question now be asked, Hath a nation changed their Gods? I think before you receive this it may be answered, Yes. The Taheitan nation hath changed their false Gods for JEHOVAH the true God. The majority of the people of Eimeo, near a thousand, have renounced idols and professed themselves the worshippers of the true God, and they are daily increasing. Brother Davies has six hundred and sixty in his school, whom he catechises and instructs; he is ready to sink under his labours. I long to be with him, as he and all his brethren say I may be immediately useful. Brother Scott was taken to his eternal rest in February last, leaving a young wife and two children. The brethren Davies and Nott, amidst their active labours, are frequently very ill, yet blessed be God the Gospel flourishes and gains ground rapidly. I am called upon for this letter, therefore must conclude, and have only time to add, that the triumphs of the Gospel in Eimeo will be considered as the most glorious that have been witnessed for many ages---Priests publicly burning their Gods---Chiefs destroying their Morais---pulling down their sacred altars, and cooking their victuals with the materials---men and women eating together---and group after group flocking to the Missionaries, and giving themselves to the Lord. The triumphs of the Gospel will be proclaimed through the world, and our Immanuel will be praised by thousands and tens of thousands for what he has done in Eimeo.”

*Extracts from the Report of the 22d General Meeting of  
the (London) Missionary Society.*

(Continued from page 395.)

**STELLENBOSCH,**

(TWENTY-SIX MILES NORTH EAST FROM CAPE TOWN.)

At Stellenbosch, Mr. Bakker continues to preach to the

slaves and Hottentots, for whose accommodation a larger place has lately been erected. He is well attended, and many have reason to be thankful for his labours.

An auxiliary Society has been formed here, by whose liberality Mr. Bakker is wholly supported, and the overplus of the subscriptions amounting to 400 Rix dollars, (£ 100,) is devoted to the further extension of the Gospel by our Society\*.

The slaves also, on hearing a part of our Report for the year 1814, determined to devote their mite to the Missionary treasury, and have already contributed about 60 Rix dollars. (£ 15.)

Mr. Kramer also preaches to the Hottentots and slaves, residing among the Boors in the extensive Drosdy, (or district,) of Tulbagh, and we believe is useful among them.

#### CALEDON,

(ABOUT 120 MILES EAST OF CAPE TOWN.)

Mr. Seidenfaden, and Mr. Wimmer are joint labourers at this place, to which about 400 Hottentots are attached. We rejoice to hear that the affairs of this settlement are in a prosperous state. Twenty adults have been baptized in the course of the past year, and twenty more are candidates for that ordinance. Mr. Wimmer assured Mr. Read that he never saw the work flourish so much, even at Bethelsdorp. It was formerly the wish of Mr. Wimmer to return to Bethelsdorp, and Mr. Read sent a waggon to convey him thither; but so strong was the attachment of the people to his ministry, that they would not suffer him to depart, unless they also might go with him.

At the recommendation of Government, the British system of education has been introduced here, and a school room has been erected. There are about fifty children in the school, many of whom can read the Bible, and have learned many hymns, which they sing in every evening service. Some of the people have begun to build themselves brick houses. They are also erecting a cattle krall of brick, 120 feet long and 60 wide. Thus we perceive that religion and civilization are advancing hand in hand.

#### HIGH KRALL,

(Usually called Hooge Krall, in the Drosdy, or District of GEORGE, about 300 miles east of the Cape.)

Mr. Pacalt continues to labour at this place, and not without good effect. His ministry is attended by two or three

\* A gentleman in Africa has lately bequeathed the sum of 10,000 florins to the Stellenbosch Society, the interest of which, is to be applied by them to Missionary purposes.

hundred people; but many of them, being either slaves, or servants to the farmers, cannot attend regularly. He has nearly 100 in the school, many of whom are adults, and who are able to read the Bible; and several of them can write, as well as repeat hymns and portions of Scripture. He has a large garden, and a field, which the people assist him to cultivate; and they are rewarded for their labour by partaking of its produce. We are glad to find that corn and vegetables flourish in this settlement; and that Mr. Pacalt enjoys the good-will of the Landrost, who sometimes attends his church. This gentleman has always been friendly to our Missionaries, and deserves the warmest thanks of this Society.

Mr. Pacalt performed a very useful service to our brethren intended for Lattakkoo, by travelling to the Cape, (about 300 miles,) to meet them on their arrival, and by conducting them to the place of his residence, where they were kindly received, and hospitably entertained; after which, suitable oxen and guides being sent from Bethelsdorp, they proceeded to that place.

The brethren who continued at High Krall about three weeks, express the high degree of delight they enjoyed, in witnessing the power of religion on the hearts of the poor Hottentots; and in hearing them, in their social meetings, pour out their souls in prayer for this Society "for their good friends in the far land, who thought of them, and sent a teacher of his word among them." "I think," says one of the brethren who gives us this account, that the Hottentots may indeed be said to "strive to enter in at the strait gate;" and though you, my venerable fathers in England, often *speak* of the blessed effect of the Gospel among the Heathen, yet, to form an adequate idea of it, you must come hither and *see* it.

#### THEOPOLIS,

(*In Albany, formerly called Zuurland, about sixty miles beyond Bethelsdorp, N. E.*)

Here Mr. Ulbricht, who was several years at Bethelsdorp, now labours, and with considerable success. A concern about religion, similar to that noticed at Bethelsdorp, has appeared here. This settlement was threatened by a late insurrection in the neighbourhood, but which was soon happily suppressed. Mr. Read informs us, that the report of the proceedings at this station is very interesting, but it is not yet come to hand.

#### (THORNBURG, OR VANDERWALT'S FOUNTAIN.)

IN THE BUSHMEN'S COUNTRY,

*About five days' journey north of Graaff Reinet.*

This Mission, recently commenced by Mr. Smit, has la-

loured under great discouragements, partly from the want of provisions, and partly from a suspicion in the minds of the natives that the Missionaries wished to betray them into the hands of the Boors, between whom and themselves a mortal enmity has long existed. We trust, however, that they are now satisfied of the purity of the motives which brought the Missionaries among them. Mr. Smit has been assisted by Mr. Corner, originally of Demerary, but late of Bethelsdorp; and Jan Goeymen, a converted Hottentot. Mr. Corner is qualified by his mechanical knowledge to assist them in civilization, and Mrs. Smit has begun to teach the Bushmen's girls to knit and sew. We indulge the hope of hearing of the success of our brethren in this great and dangerous enterprize, among some of the most rude and savage of the human race. The establishment of a mission among them will be an incalculable benefit to the country, and especially to Missionaries and others who have occasion to travel through it.

#### GRIQUA TOWN,

IN THE COUNTRY OF THE GRIQUAS,  
(formerly called *Bastard Hottentots*.)

NORTH OF THE GREAT RIVER.

At this important station, which is the most distant of all our African settlements, Mr. Anderson and Mr. Janz have laboured many years, and with no small degree of success.

It is with deep concern that the Directors have now to report the death of their pious and faithful Missionary, Mr. Janz. In our last, we stated the death of Mrs. Janz; there is reason to think that his attention to her, during her illness, and his grief on account of her death, was the means of hastening his own dissolution; he was carried off by a rapid decline. Mr. Janz was a man of an excellent spirit, eminent for faith, self-denial, and holy zeal for God; an active, faithful disinterested Missionary. The people placed the greatest confidence in him. He visited them from house to house, and he had generally some of them at his own for instruction. His zeal continued to the end; and during the last days of his illness, he urged Mr. Saas, who providentially visited Griqua Town at that time, frequently to preach Christ to the people, and wished to arise from his bed, to ring the bell himself, for calling them together. He died, after being two hours almost continually in prayer.

In the last letter that Mr. Janz wrote, he stated, that the four native brethren, set apart to Missionary work at Graaf Reinet, were exceeding zealous in visiting all the kralls of the Corannas and Bushmen. Mr. Janz had lately baptized a number of persons, in Mr. Anderson's absence, and many



more were looking forward to that ordinance. He pleaded strongly for an increase of Missionaries at that place.

Mr. Helm, who laboured with Mr. Saas at Bethesda, having been obliged to leave that place on account of his health, has now joined Mr. Anderson, at Griqua Town, to supply the place of our deceased brother.

An Auxiliary Missionary Society has been established in Griqua Town; the subscribers to which, having no money (for money is utterly unknown in that part of the world) have contributed property, which is to be sold for the benefit of the Society. The following is a list of the subscriptions;

Elephant's teeth, 30 pounds.	One Ox
Nine young Bulls	Twenty-three sheep
Four Heifers	Five Goats.

To remedy the inconvenience sustained by the people, (who have now made considerable progress in civilization,) by their want of a circulating medium, the Directors are now procuring for them a coinage of silver tokens.

Mr. Read, considering Griqua Town as a central station of great importance, is of opinion that a printing press should be established there; a measure which the Directors highly approve.

#### BETHESDA,

*(Formerly called Orlam's Krall, on the Great River, about mid-way between Griqua Town and Pella.)*

Mr. Saas and Mr. Helm have laboured at this station; where many, we trust, have been converted to God. More than 80 had been baptized in the course of one year. Mr. Helm having been obliged, on account of his health, to remove, another Missionary must, as soon as possible, be sent to Bethesda. In the mean time Mr. Saas has agreed to remain among the Corannas, and even remove with them from place to place, as occasion may require.

#### *An Address to Females on behalf of the London Society for the Promotion of Christianity among the Jews. By an Englishwoman.*

MY DEAR COUNTRYWOMEN,

The importance of the female character has been universally acknowledged by the friends and by the enemies of religion; both of whom have succeeded, on many important occasions, in proportion as they have attached to their cause the influence of our sex. It should seem, therefore, that we are intrusted by Divine Providence with a talent that ought not to be hid in a napkin, but carefully improved to the general good. A dread of ostentation, and a fear of rushing into situations above their powers, to the neglect of their proper duties, has, no doubt, kept back many a modest and humble woman from making exertions perfectly compatible with her domestic relations, and which would have been greatly advantageous to society. But although we are to be commended for an inviola-

ble attention to the delicacy of the female character, I can see no just reason why we should be deterred by illiberal and narrow-minded reflections, and needlessly exclude ourselves from all participation in those grand efforts which are now making in the Christian world, to increase the glories of the Redeemer's kingdom, and the general happiness and salvation of mankind. It is evident, from the word of God, that some charitable exercises more peculiarly belong to us, in the performance of which our piety and our philanthropy may be exhibited; and, indeed, that our duty obliges us to consecrate that portion of our time which is not necessarily occupied in domestic employments, to those good works which will best promote the welfare of our own souls, and the spiritual as well as temporal benefit of others. The infant church of Christ was aided by the charities of a Dorcas, a Lydia, and many others, whose names are written in the book of life; and we read of pious women who laboured in the Gospel with the great Apostle of the Gentiles. Nor ought we to forget the condescension of the Saviour himself, who accepted the services of many Jewish matrons that ministered unto him during his life, nor even forsook him in that trying hour when the faith of his apostles was at the lowest ebb.

Sin, indeed, entered into the world by the transgression of Eve, but it was also the seed of the woman which bruised the serpent's head, and the blessed Redeemer first condescended to manifest his victory in his resurrection to that sex which had most deeply fallen. If we must reflect with pain on our disgrace as having been the first instrument of sin, we should call to mind the peculiar propriety arising out of this circumstance of our becoming the first to counteract its influence, and engage in every good work. If the birth and favour of Messiah be our boast, ought we not gratefully to render again, according to the benefits bestowed upon us? It is not my present intention to enter largely into the duties of women, but with these few remarks to invite the co-operation of my sex in the promotion of an object truly worthy of their regard.

A Society has been formed in the metropolis for promoting Christianity among the Jews, by whose exertions twenty-four Israelites have already embraced the faith of Christ, and have been admitted by baptism into the Christian church, and under whose kind protection forty-eight Jewish children are now educating in Christian principles.\*

Now, my dear countrywomen, I may venture, in strict truth, to declare to you, that there never was a greater or nobler object of charity, than that which is proposed to the Christian world by the London Society, or one which has stronger claims upon our pity, our gratitude, or our piety. These arguments have already been so fully stated by the author of a little tract, entitled, "The Obligations of Christians to attempt the Conversion of the Jews," that it is unnecessary for me to say more, than earnestly entreat the serious and careful perusal of it. There are, however, two considerations, which, of all others, deserve the notice of the female sex, and which, if duly weighed, must engage their affections towards the London Society. The first of these is, the extreme state of ignorance which debases the character of the Jewish women. How painful to the feelings of a woman to witness the degradation of this highly favoured race, who once held forth to us such bright examples of wisdom, fortitude, and piety; amongst whom appeared, in succession, a faithful Sarah, an heroic Deborah, a prayerful Hannah, and, above all, an highly favoured Mary, the most distinguished of women. How fallen are these daughters of Israel! Few amongst them have any knowledge even of the letter of their own Scriptures, but worship, as our Saviour said to the Samaritans, they "know not what." Ignorant

\* For further particulars of the Institution, and its success, see the last Report published by the Society.

alike of the history and predictions of their illustrious ancestors, they retain little more than a name even in this happy land ; and in the East, in common with other females, debased in mind and degraded in society, they are often little better than slaves to their ignorant and despotic lords. Surely an institution which embraces in its important designs the removal of such ignorance, and the advancement of this degraded part of our sex, deserves our warmest acknowledgments, and most grateful support. Shall my countrywomen, whose bosoms have been taught to melt with the tenderest emotions of Christian pity, and the still more exalted sentiments and fervours of devotion, be backward in promoting what is so truly the work of the Lord ! Let us call to mind that the Empress Helena, the mother of Constantine, the first Christian Emperor of Rome, was a British Princess, from whose pious care her son imbibed those blessed principles, which erected the triumphs of the cross of Christ on the ruin of the Heathen altars. Nor let us forget our glorious Queen Elizabeth, the mother of the Reformation, and the bulwark of the Protestant cause ; nor yet the numerous names of more humble individuals, who, in all preceding ages, have laboured to advance the glory of Christ.

Secondly, the imperious claims of gratitude, no less than the tender calls of pity, oblige us to further the designs of the London Society. Does not the inferior place which the Jewish women hold amongst us, make a strong appeal to the heart of every Christian female, whose advantages and privileges have been so greatly increased by the Gospel ; nothing can be more wretched than the degradation of women in every age, and in every country, where the benevolent genius of Christianity has not prevailed ; and if, by the distinguished favour of Divine Providence, British females are exempted from those miseries, and possess an importance in the scale of civil society, unknown to women in other countries, it would argue a deplorable ingratitude to God, should we selfishly enjoy these blessings ourselves, without employing every means in our power for their extension to others.

If impressed by any of these considerations, or by the arguments which have been successfully urged in the publications of the London Society, any of my sex should be disposed to inquire in what way they can throw in their mite of assistance towards the promotion of this grand and magnificent object, the conversion of the Jews, I would suggest to their consideration four particulars. We may assist the Society.

I. *By our Prayers.* It is scarcely possible to be too sanguine in our expectations of the success of prayer. The prayer of faith has removed mountains, and has always returned into the bosom of the sincere and humble worshipper with tenfold blessings. Nor let us be discouraged from presenting our petitions to the throne of mercy, as if the Almighty would not deign to accept the oblations of a female mind. Does not the history of Hannah, in the Old Testament, and of Anna the Prophetess, in the New, exhibit examples of successful intercession ; and has not the dear Redeemer himself held out to us the importunity of the oppressed Widow, and an afflicted Canaanite, and taught us, in the event of persevering applications, that in the sight of the Almighty Sovereign of Earth and Heaven, there is neither male nor female, bond nor free ; but that, without respect of persons, he giveth liberally to all who call upon him and upbraideth not ?\*

II. *We may curtail our own private expenses,* and sacrifice those ornaments of person which shall perish in the wearing, that we may have to meet with an increased liberality the wants of the Society, and lay up treasures unto that world, "where neither moth nor rust shall corrupt," we may em-

\* Many pious women have already set apart an hour in a week to intercede more peculiarly for the race of faithful Abraham ; their example cannot be too highly recommended, and, I hope, will be followed by many readers of this short address.



ploy our influence in exciting and calling forth the more active labours of the other sex. We may labour to correct misrepresentations and obviate objections, by making ourselves acquainted with the designs and measures of the Society, and, in many cases, may increase its funds by soliciting subscriptions.

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*London Society for promoting Christianity among the Jews.*

FACTS COLLECTED FROM THEIR SEVENTH REPORT.

The Patron of the Society is the Duke of Kent. The Society has fourteen Vice Patrons, viz. one Duke, five Earls, and eight Lords. The President is Sir Thomas Baring. The Vice-Presidents are seventeen persons of high standing.

The life subscribers to the Society are 235 ; the lowest of the life subscriptions is 10*l.* sterling, and the highest 210*l.* The amount of an annual subscription is at least one guinea. The annual subscribers are more than one thousand.—There are between fifty and sixty Auxiliary Societies. Many liberal donations have been made to the Society. One of 900*l.* one of 600*l.* and one of 400*l.* These three are anonymous, and they are the largest which we have discovered in the Report.

This Society is composed of members of the established Church and of Dissenters ; and the concerns of the Society were managed for several years, by a committee composed of both descriptions. At length the Society became subject to pecuniary embarrassments of a threatening aspect ; and it was found that many members of the established Church had declined affording relief, from a conscientious scruple respecting the propriety of associating with Dissenters in matters of discipline. When this became known to the dissenting subscribers, they held a meeting on the subject and passed several votes, the most important of which was the following :

“ That as it appears that many zealous members of the established Church have expressed their conscientious objections to unite with the Society ; whilst its affairs are managed by a Committee consisting of persons of different religious denominations, and have intimated their willingness to support it if carried on exclusively by Churchmen, this meeting embraces the opportunity of proving, that they never, as Dissenters, had any other design but the conversion of the Jews to Christianity : and as it is probable that the assets are nearly sufficient to cover the debts, they therefore cannot feel the smallest objection to withdraw in favour of such brethren of the established Church who testify a lively zeal in the grand cause, possessing also the means for promoting it.”

This meeting of the Dissenters was held Feb. 6, 1815. At a subsequent extraordinary General Meeting of the London Society, the offer of the Dissenting brethren was accepted, as manifesting “ a spirit most truly conciliatory ;” and they were earnestly requested to favour the society still, both with pecuniary aid and their prayers. This conduct of the Dissenters must have made a favourable impression on their brethren of the establishment. In the annual report of May, 1815, the committee say, “ They believe that, with few exceptions, the Dissenters who were previously subscribers will continue their support to the Society.”

The London Society is now wholly under the control of the members of the Episcopal Church ; and the established forms of worship are the only forms to be admitted in the houses of worship devoted to the converted Jews.

In the course of one year ending March 31, 1815, the London Society received, from

Auxiliary Societies,	£ 2162	11	10
Penny Societies,	1276	9	4
Collections,	2929	2	1
Donations,	528	0	6

All the above was *exclusive* of life and annual subscriptions.—*C'n. Dis.*



## JUVENILE DEPARTMENT.

*From the Alleghany Magazine.*

THE writer of this article, long conversant with the powers and operations of the youthful mind, affectionately proposes that the young people of America should form themselves, with the approbation and encouragement of their parents and guardians, into little Societies for the purpose of committing to memory and repeating, at stated times, select passages of the Holy Scriptures.

This would prove a happy expedient of strengthening the memory, of spending much of their time in a manner to ensure the commendation of the wise and excellent of the earth, of leading to a permanent knowledge of the most important science, of securing the most grateful reflections in riper age, and of laying, with the blessing of God, a good foundation for the time to come.

No faculty of the mind is susceptible, at an early period of life, of greater improvement, than the memory. Nothing but a daily and habitual exercise of this faculty, in committing things to its charge, is necessary to carry it to almost any desirable state of perfection. Instances on record evince that, by such a fostering attention, a person may, at length, so invigorate the powers of his memory, as to retain almost every thing he reads or hears.

The late Rev. Dr. Hemmenway, of Wells in the District of Maine, once related to the writer the substance of the following anecdote. Mr. Monis, the Hebrew instructor at Harvard College, a native of the south of Europe, when on his travels, visited Joseph Gnatho, a celebrated rabbi in Great Britain, who had taken vast pains in early life to improve his memory, and not without the most astonishing success. Mr. Monis, after becoming acquainted with him, informed him that he had understood that he could repeat, memoriter, almost any book he had ever read. The rabbi very condescendingly told him he might take any of his books and satisfy himself. He accordingly took down a volume from one of the spacious alcoves in his study, and opened at a certain page, where he gave a few words at the beginning of a paragraph. Gnatho began and went on repeating as if the contents of the whole volume were perfectly familiar to him. Monis opened at several other places in the same volume with equal result. He then tried the rabbi in a number of other volumes, in like manner, till he was convinced that the fame of this Israelite had not been exaggerated.

Although no one may aspire to vie with Joseph Gnatho: yet, any youth, with the most moderate capacity, may, in this respect, greatly profit by the exercise recommended.

A little \* girl, nine years of age, once a pupil of the writer of this article, besides attending to her daily school employments, in one year committed to memory, and repeated with the greatest precision, chapters from the Bible and certain other things, to the amount of more than two thousand verses.

Besides the particular advantage of adding to the vigour of the memory from due attention to the proposed exercise, many others, of still greater importance, might be urged, some of which have been mentioned.

In these newly settled frontiers of the United States, these outskirts of Immanuel's kingdom where much fewer opportunities for mental and religious improvement can be enjoyed, at present, than in older and more populous parts, such little memoriter institutions would be peculiarly beneficial to our offspring, the rising hopes of America. Even in the most thinly populated regions, not many places can be found, where it would not be convenient for a competent number to associate together, from

\* See Alden's Collection, vol. 1. p. 255.

time to time, to repeat such chapters of the Bible, as they might have been able to commit to memory.

It is recommended that none of these Societies should comprise more than ten or twelve members; that they consist altogether of one or of the other sex; and that they be as nearly of the same age, as circumstances may admit.

That the business of these little associations, formed for the express design of treasuring up much of the best of knowledge, may be regularly conducted, it is proposed that each should be furnished with appropriate officers. The first may be called the Patron of the institution, and should be some one advanced in life, whose particular duty it should be to visit the Society, occasionally, and examine the members as to their proficiency and for their encouragement. The second officer may be called the Auditor, whose duty it shall be to hear the recitations. The third officer may be called the Registrar, whose duty it should be to keep a fair record of all the chapters repeated. Wherever perfectly convenient, it is proposed that each member of these memoriter Societies should pay an annual tax, be it ever so small, the amount of which may either be disposed of annually, at discretion, or transferred to some other benevolent association, to aid in procuring Bibles for the poor, or in some other way, in doing good to their fellow-creatures. In this case, the fourth officer may be called the Treasurer.

What a beautiful object for contemplation would be the youths of our country formed into such little bands for the noble purpose of impressing upon their minds much of the words of eternal life! How pleasantly and profitably would they spend their time when assembled together! What parent would not rejoice to have his children so laudably occupied? Who can calculate the advantages, which might reasonably be expected to ensue? The writer need not add, how gladly he would record in the pages of this Magazine an account of all Memoriter Bible Societies formed in this delightful and flourishing part of the American republic.

### *The Alpha Memoriter Bible Society.*

On the 27th of July, some of the young gentlemen of the Academy at Meadville, with the approbation of their parents, formed themselves into a Society, under the appropriate name at the head of this article, and adopted the following

#### CONSTITUTION.

Having been led, from the recommendation of those, whose approbation we hope ever to enjoy, and from a wish to acquire the most useful knowledge, as well as to spend those leisure moments which can be spared while pursuing a general course of education, in a manner which shall be pleasing to our Creator and Redeemer, we, the subscribers, form ourselves into a society by the name of the *Alpha Memoriter Bible Society of Meadville*, and adopt for our regulation the following articles:

I. The object of this Society shall be to treasure up in our minds, and to repeat, memoriter, from time to time, such portions of the Holy Scriptures, as our abilities and opportunities may admit.

II. The officers of this Society shall consist: 1. of a Patron, being some gentleman whom we shall request to have a friendly superintendence over the Society; 2. of an Auditor, whose duty it shall be to hear us recite our respective lessons; 3. of a Vice-Auditor, whose duty it shall be to assist the Auditor in his task; 4. of a Registrar, whose duty it shall be to enter in a waste-book a record of what portions of Scripture each one may repeat, memoriter, and at the close of the year to make a fair and methodical transfer of the same into a book, to be procured for that purpose, and to keep an account of the general proceedings of the Society; and 5. of a Treasurer, whose duty it shall be to take charge of the annual tax, and of all donations to the Society, and to dispose of the same as we shall direct.

III. Each member of this Society shall pay annually, the sum of fifty cents, to be devoted to the procuring of Bibles for those who are unable to purchase for themselves, or to such other benevolent object as may seem advisable, to be determined at the anniversary meeting.

IV. This Society shall meet together, at such times and places, for the purpose of reciting portions of Scripture, as convenience may dictate.

V. The anniversary meeting, when the officers of this society are to be chosen, shall be held on the twenty-fifth of December, except that be the Sabbath, and then it shall be on the twenty-sixth of that month.

VI. On the anniversary meeting, an oration adapted to the occasion shall be delivered by one of the members, who shall have been previously appointed by the society; and, when circumstances shall be such as to render it proper, a collection shall be made to add to the funds of the institution.

Rev. Timothy Alden, *Patron*.

#### OFFICERS AND MEMBERS.

Timothy John Fox Alden, *Auditor*; Robert Hurst, jr. *Vice-Auditor*; George Augustus Colson, *Registrar*; William Archibald Crary, *Treasurer*; Robert Wormsted Alden, Benjamin Davis, Wilson Dick, Charles Haslet, George Hurst, Jr. John Watson Jonston, James Duffer Torbett, Alexander White. T. J. Fox Alden, *Orator for the first anniversary*.

At the first annual meeting of the Meadville Bible Society, on the 5th July last, it was resolved, that this Society is sensibly impressed with an idea of the importance of a *general American Bible Society*; and, had it been in their power, that they would gladly have been represented, by a delegate from their body, in the convention, which lately sat in the city of New-York for the purpose of organizing such an institution.

The Distributing Committee have exercised their discretion, in distributing the Bibles and New Testaments, and have reason to think, from the wants of the country in all directions, that many more than the means of the Society admit of procuring, could be readily bestowed, where they would prove a most acceptable and profitable donation.

In the absence of the Treasurer, they cannot definitely state the amount of money collected: yet, from the present number of subscribers, each of whom pays one dollar a year, it may be conjectured that at least one hundred dollars may be shortly vested in Bibles for gratuitous distribution. This, in connexion with donations expected from some eastern Societies, will enable the Meadville Bible Society to present a more favourable account at the next anniversary.

#### OFFICERS FOR THE SECOND YEAR.

Hon. Jesse Moore, *President*; Rev. Timothy Alden, *Vice-President and Corresponding Secretary*; Rev. Robert Johnston, *Recording Secretary*; John Reynolds, Esq. *Treasurer*.

A Female Cent Society has lately been established at Meadville, the object of which is "to promote the interests of true religion, and build up the Redeemer's kingdom at home or abroad, by contributing to pious and charitable purposes, as prudence may dictate, and as the state of our funds may authorise." Each member pays one cent a week.

OFFICERS. Mrs. Jennet Mead, *President*; Miss Sarah Mead, *Secretary*; Mrs. Eleanor Johnston, *Treasurer*.

#### EXTRACT OF A LETTER DATED "NORFOLK, Sept. 14, 1816.

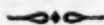
"Religion appears to be reviving in the different churches. We (the Baptists) had about thirty added to our church since the 1st of May, chiefly white members. Our Methodist friends say that hundreds have joined them lately; the Presbyterians seem to be gaining ground. I never saw such a prospect in religion as at the present time."

## HARLAEM FEMALE MISSIONARY SOCIETY.

In the last Number we mentioned the recent formation of a Missionary Society at Harlaem, which we then understood to be auxiliary to the New-York Junior Missionary Society. Our mistake with respect to its designation and connexion, has since been rectified by a gentleman from that place, who has obligingly furnished us with the following authentic account of its establishment.

At a meeting of a number of Females of Harlaem and its vicinity, held in the Town School House at Harlaem, Aug. 20, 1816; who, taking into consideration the condition of our fellow-sinners on the frontier parts of this state destitute of a preached gospel, and in order to aid any similar design of the citizens of this state to send a pastor "to seek that which is lost, and to gather the scattered sheep that wander through all the mountains and upon every hill, because there is none to search or seek after them"—It was resolved to form a Society, to be called *The Harlaem Female Missionary Society*, to raise a fund for the purpose of aiding any similar institution to send to the white inhabitants on the frontier of the state of New-York, who are destitute of a stated supply of Gospel Ministrations, as far as their means will admit. The meeting was opened with an appropriate prayer by the Rev. C. C. Vermeule, Pastor of the Reformed Dutch Church at Harlaem. The following persons were appointed Directors for the present year, and authorized to solicit subscriptions and donations—Mrs. Samson Benson, jr. Mrs. Benjamin Bailey, Mrs. John Bingham, Mrs. James Bogert, jr. Mrs. John P. Waldron, Mrs. Ephraim Pardee, Mrs. Dana Ingraham, Mrs. C. C. Vermeule, Miss Grace Berrien, Mrs. Isaac Harris, Mrs. Joseph Mott, Mrs. Wm. Kenyon, jr.

A Sunday School is established at Harlaem, attended by upwards of 50 Scholars, children and adults, who are conducted to Church every Sabbath-day twice by their Teachers.

*Connecticut Reserve Bible Society.*

This Society held its Annual Meeting at Warren, Ohio, the 12th June, when the Trustees made their Second Report. The aggregate of the donations that have been made to the Society amounts to 1055 dollars: of which 732 dollars were contributed the last year. These donations have enabled the Trustees to procure, in the whole, 1200 Bibles. The Society has received a donation of 350 copies of Stereotype Bibles from the New Hampshire Bible Society. One hundred of these Bibles are destined for Huron, and 259 for the Michigan Territory.

After mentioning the benefits of *Bible Associations* established elsewhere, the Report recommends their formation in aid of that Society.

The following Extract from the same Report adds another to the many testimonies which are daily received, of the favourable opinion which is very generally entertained throughout the United States concerning the National Institution.

"An object of high importance has for a considerable time engaged the attention of Christians in the United States. In the year 1814, it was proposed by the New-Jersey Bible Society, to form a National Association, for the pur-



pose of uniting the efforts of the several existing Societies, in circulating the holy Scriptures. The subject has lately been resumed, and on the 11th of May last, an institution of this kind was established, styled the *American Bible Society*. If we form our judgment of its utility from the experience of that nation which have the honour of founding the first Bible Society, we shall readily perceive the great advantages of this institution. Should our Society place their surplus funds at the disposal of this National Bible Society, may we not cherish the pleasing expectation, that the beneficial influence of our donations will be the most effectually extended to the nations of the earth."

The Petersburg (Va.) Auxiliary Bible Society, met on the 20th ult. and after hearing the report of the proceedings of the New-York Convention, from their Delegate, Mr. Rice, adopted the following as the 2d article of their Constitution.

"The sole object of this Society shall be, to encourage a wide circulation of the Holy Scriptures, *in co-operation with the American Bible Society.*"

*From the Religious Intelligencer.*

On the evening of the 11th instant, a Meeting was held in New-Haven, of several hundred persons both clergy and laymen, for the purpose of promoting the objects of the American Bible Society.

His Excellency Governor Smith, one of the Vice-Presidents of the American Bible Society, being accidentally present, was appointed Chairman, and Professor Silliman, Secretary, and the meeting being organized, proceeded to business.

We have obtained from the Secretary, a copy of the Resolutions which were adopted, and, we now give them to the public.

*Resolved*, That this Meeting sincerely approve of the plan, and the objects of the American Bible Society, and earnestly recommend it to the liberal patronage of Christians of every denomination.

The Reverend Clergy belonging to the State having retired, the following resolution was passed.

*Resolved*, That in order to aid in rendering the American Bible Society a great public blessing, it is respectfully recommended to Christians of every denomination in this state, in all cases, where circumstances will justify the step, that they raise funds for making their pastors or ministers, *members for life* of the National Society. They will thus, at a small expense, procure for their spiritual guides, the honourable and merited distinction of being *Directors or Managers for life*, and materially augment the resources and means of usefulness of an Institution, of the greatest importance to our country and the world.

The above resolutions were passed unanimously.

The meeting was honoured not only by the presence of many respectable gentlemen, both clergy and laymen from various parts of Connecticut, but from other States.

Among the strangers, was the honourable Judge Bayard of New-Jersey, who, in a chaste and perspicuous narrative, gave the meeting an account of the reception which the proposition for the formation of an American Bible Society has met with in various parts of the states of New-York, New-Hampshire and Massachusetts, where he had recently travelled. He stated that there was but one heart and one voice among those with whom he had communicated on the subject, (and he had in various instances communicated with the most respectable meetings and committees in Boston and other towns) and this voice was uniformly in favour of the American Bible Society.

He stated also, that the news of the project for the formation of a National American Bible Society was received in England with an expression of the most lively satisfaction; the committee of the British and Foreign Bible Society, immediately proposed to vote One Thousand Pounds to the project.

ed Institution, but the execution of the proposition was deferred until intelligence should be received of the organization of the American National Society.

Judge Bayard also stated that a committee of the Massachusetts Bible Society, after mature deliberation, had given the most interesting and satisfactory proof of their approbation of the objects of the American Bible Society, by recommending that the State Society become auxiliary to the National Society.

Among the gentlemen who favoured the meeting with their remarks, Hon. Roger Minot Sherman was particularly interesting.

This gentlemen, in a speech, which had no other fault than its brevity, alluded to the dreadful moral convulsions which, for thirty years, had agitated and devastated the world, and, in a manner extremely impressive and beautiful, pointed out the commencement of a new and better Era, of which the general distribution of the Scriptures was the most remarkable feature.

#### REVIVALS OF RELIGION.

*From the Ithaca Gazette, a paper just commenced at Ithaca, Seneca Co. N. Y.*

We understand that joyful tidings of the prosperity of Zion within the bounds of the Presbytery of Geneva, were communicated to that body, during its late session. In the towns of Romulus and Lyons, during the past year, the work of grace has been very extensive, but now appears to be on the decline. In Phelps, Victor, Weston, and Riga, there is an unusual attention to the important concerns of religion. In Palmyra, a glorious work has lately commenced—many are already rejoicing in hope, while multitudes are earnestly inquiring the way of salvation. In Mount-Morris the Lord is also manifesting his power and goodness. Middlesex and Gorham are likewise visited in a glorious manner. In the former place the work is new and rapidly increasing. Fifteen have united with the people of God.—In Gorham, more than eighty entertain hopes of having passed from death unto life. The good work is still progressing.

We omitted to mention in our last Number the late arrival in this city of the Rev. *Joseph Samuel C. F. Frey*, with his family, from London.

Mr. F. is a convert from Judaism. He has for several years past been labouring to promote the faith which, in common with his blinded kinsmen according to the flesh, he once contemned, and was disposed to destroy. Since the establishment of the Society (in London) for the promotion of Christianity among the Jews, Mr. F. has been actively engaged, in connexion with that Institution, in advancing its important objects, as well by the exercise of the ministerial functions, as by divers other means.

Last Lord's day evening, at the invitation of the Rev. Dr. J. B. Romeyn, Mr. F. preached in the Presbyterian Church, in Cedar-Street, in this city.

To hear the unsearchable riches of Christ proclaimed by a converted Jew, was too interesting a circumstance not to excite a very extensive desire in Christians of all denominations among us to attend the worship. It accordingly drew together many more than the Church could contain.

Mr. F. took his text in Job xix. 25. *I know that my Redeemer liveth.*

The perspicuous, learned and evangelical manner in which that man of God elucidated the doctrinal part of this difficult passage of scripture, and the earnestness and unction with which he pressed upon the consciences of his hearers the importance of the privileges and duties connected with the truths exhibited, were calculated to fill the souls of believers in the *living Redeemer* with emotions which we should in vain attempt to describe.

It was a subject of much regret that very few Jews were present that evening, owing to its being the commencement of a great feast day among them, *the first of the year.*